The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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POLYGAMY,

IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*Being a Letter from Elder John Jaques to Mr. J— G—.*)

(*Continued from page* 136.)

The following extract is taken from the *New York Evangelist*, respecting a case of polygamy in the Presbyterian Dakotah mission, and serves to show the very awkward dilemna into which the position of the Christian opposer of polygamy throws him, and also the utter absence of evidence in the New Testament against this principle:—

"EXTRACT FROM THE MINUTES OF THE PRESBYTERY OF RIPLEY, MET AT SARDINIA, APRIL 13, 1843:—

"Presbytery took up the reference from the church of Lacquiparle, viz.: A man, before hearing the Gospel, had taken two wives, by each of which he has children, nearly grown and smaller. They are both pleased to dwell with him. He, having heard the word of God, and believing that there is no salvation except in Jesus Christ, desires admission to the privileges of the church. Shall we require him to put away one of his wives? and if so, where is our Scripture authority for so doing?

"Signed, T. S. WILLIAMSON.
S. R. RIGGS.

"*Reply of Presbytery:*—

"Dear Brethren,—We have duly considered the question you referred to us. The following was moved and carried as the answer of a majority of one, viz.: '*We dare not say, require him to put her away.*' The majority were of opinion that there is not sufficient warrant for such a requisition. The minority alleged that Matt. ii, 14—16, and Mark x, 2—9, are sufficient warrant for requiring him to put her away—that the Saviour condemns all departures from the original institution, and no mention is made of any practising polygamy being received into the apostolic churches—and that, of course, there can be no authority for receiving any now who live in the violation of the original institution of marriage.

"Upon the whole we deem it the safest to adhere strictly to the original institution, as no exceptions are found in the New Testament, and the Saviour clearly condemns all departures made in the Old.

"Signed,

"JESSE H. LOCKHART, Stated Clerk.

"The applicant was not received by the church."

Now this wise synod might have written an answer in much briefer compass than they did, and have told the truth of the matter:—Beloved brethren,—We do not know whether polygamy is right or wrong, and we have no Prophet to enquire of the Lord about it! This would have expressed their situation exactly.

But what do the passages, referred to by the Presbytery, contain relating to monogamy or polygamy? Absolutely and definitely, nothing. If you take the trouble to find the first passage, you will discover that it relates to Joseph's—the reputed father of Jesus—taking his wife Mary and her infant down into Egypt, to escape the malicious envy of Herod, &c. The second passage is as follows:—"And the Pharisees came to him [Jesus], and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain but one flesh. What therefore God hath joined together, let no man put asunder." How this passage could be brought in opposition to polygamy, or to warrant the separation of a bigamist from one of his wives, I am at a loss to understand. Did the learned presbytery imagine that the words, "from the beginning of the creation God made them male and female," could be brought to oppose bigamy? All that we can deduce from these words in reference to the question of the Pharisees, is that God created the sexes for each other, and consequently divorce is unnatural. Or did the Presbytery suppose that the words, "and they twain shall be one flesh," signified that all the human family were to be joined in single pairs, one man to one woman? This inference cannot reasonably be drawn; for a polygamist just as much becomes one flesh with his second or his third, or his twelfth wife, as he does with his first. It is just as proper to say of a man and his sixth wife, "they twain shall be one flesh," as it is to say it of the man and his first wife. Abraham and Keturah were as much "one flesh" as Abraham and Sarah were; and Jacob and Bilhah were as much "one flesh" as Jacob and Leah were. And with the same propriety could it have been said of David and either of Saul's wives, which the Lord gave into David's bosom, "What therefore God hath joined together, let no man put asunder," as it could have been said of David and Michal, his first wife.

But these eight verses in St. Mark's Gospel, could have been specially applied in the case of the Dakotah convert, though certainly not in the identical manner the Ripley Presbytery imagined they could be applied. The verses are upon the subject of divorce, and the case of the Dakotah convert was a question of divorce, as well as of polygamy. The decision of the Presbytery was, virtually, *We dare not say, require him to put her away*, but this we will say, *we dare not receive him into our church unless he do put her away*. This is their decision in effect—a very ambiguous and equivocal one, certainly. Now the words of Jesus will apply right forcibly here:—"What therefore God hath joined together let no man put asunder;" no, not even the pious Ripley Presbytery, in the case of their heathen converts! Well might they write, "We dare not say, require him to put her away," in the face of the above positive injunction by the Author of marriage. And if they read the 11th and 12th verses of the same chapter, in connection with Matthew v, 32, they knew that whoever put away his wife at all, saving for the cause of fornication, caused her to commit adultery, and whosoever married one that was put away committed adultery also. And Malachi says, "The Lord, the God of Israel, saith that He hateth putting away;" Mal. ii. 16. And St. Paul says, "Marriage is honourable in all;" yea, even in the case of these two wives of the poor repenting Dakotah.

Were the decision of the Ripley Presbytery acted upon wherever the Gospel is preached among the heathens or Mahometans, what scenes of suffering and woe, wailing and lamentation, degradation and vice, would it open up on every hand. The loving second, third, or fourth wife, as might be, with her prattling little ones, must be separated from the faithful husband and fond father—and the Lord God all the time hating putting away—and turned adrift on the wide world, to help themselves as best they could, branded with adultery and illegitimacy; whilst the man that might take that outcast woman to be his wife, would share her infamy; or, on the other hand, if the husband refused to put away all his wives but one, then he and they must be cut off from the blessings of salvation and Chris-

tian fellowship, and remain without God and without hope in the world! Are these the tender mercies of the Almighty? No; they are the debasing traditions of men. This circumstance of the Dakotah and the American Presbyterians reminds me of the heathen who went to the missionary to be baptized. On being questioned, he stated that he had several wives. He was made to understand that he could not be baptized whilst he had more wives than one. The heathen went away, and returned again in a few months, renewing his request. He was again questioned how many wives he had. One, said he. What had he done with all the others? I have eaten them, was the cool reply. Now which was the greatest fool, the missionary or the heathen? Verily, when the blind lead the blind, shall they not both fall into the ditch together?

It is natural to conclude that the passages named in Matthew and Mark are the strongest that can be adduced from the New Testament in opposition to the system of polygamy; if any stronger could have been brought forward, no doubt the Presbytery of Ripley in their wisdom would have cited them. But I will pursue the matter a little farther.

It is well known to every student of the Bible, that when a man died among the people of God, leaving his wife a childless widow, according to the law of the Lord it was the duty of the *nearest* of kin to the deceased to take the woman to his home to wife,—although he might, at the same time, have wife or wives of his own,—and raise up seed to the name of her proper husband, that his house might not become extinct. Neither was this a Mosaic institution merely; for Judah, one of the twelve sons of Jacob, had a childless daughter-in-law, Tamar, whose husband was dead; and Judah commanded his son Onan to take Tamar to wife. Onan took her to wife, but, knowing that the seed would not be his, he wickedly prevented her conceiving; and the Lord was so angry with Onan for this, that He slew him. Tamar finally succeeded in obtaining offspring for her husband, though by a stratagem which appears exceedingly disreputable to those who forget that to be fruitful and multiply was the first great universal command given to mankind.—Gen. xxxviii. Lot's daughters, too, when they dwelt in a cave alone with their father, and saw that there were no men to perform the part of husbands to them, scrupled not to go to their father, in order that his posterity might continue upon the earth. They obeyed the great law of increase in the only way they could, however repugnant to their feelings it might have been.—Gen. xix.

This law of building up a man's family by proxy, when necessary, commenced under the Gospel, continued through the Mosaic dispensation, and was not annulled when Jesus came: for certain Sadducees came to him, representing the case of a woman who was taken to wife by seven brothers successively, and neither of them left seed.—Mark xii; Luke xx. Now, when this Polygamic custom was thus plainly put to Jesus, He did not make any remark deprecating it; but, knowing that the Sadducees came merely to catch Him in His words, He answered them evasively; and it certainly could not be expected that He would deprecate a Gospel institution. But the Saviour does say that "every one that hath forsaken houses, or brethren, or sisters, or father, or mother, *or wife*, or children, or lands, for my name's sake, shall receive *an hundred fold*, and shall inherit everlasting life."—Matt. xix, 29. Every man, therefore, who has lost his wife through the influence of wicked spirits or wicked men, is to have an hundred fold restitution. This will be a tremendous blow at Satan's kingdom, and will establish the truth that the wrath of men is turned to the praise and glory of God, and to the exaltation and happiness of the righteous.

But you may say, does not St. Paul tell Titus, in the Epistle to him, 1st chapter, 5th and 6th verses, that he should ordain Elders in every city, providing they be individually blameless, the husband of one wife? And does he not, in his 1st Epistle to Timothy, 3rd chapter, tell Timothy, that "a bishop must be blameless, the husband of one wife," and that "the deacons be the husbands of one wife?" Most assuredly he does; but saying that a man must be the husband of one wife, in order to be qualified for a certain office, is not saying that he shall have no more wives than one. Instead of St. Paul's instructions to Timothy and Titus restricting a man to one wife, they made it incumbent upon those two men to see that none should fill the offices above-named excepting they had married at least one wife; and this is in perfect accordance with his

declaration to the Corinthian Church, (1st Epistle xi, 11,) "Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord."

St. Paul, in his 1st Epistle to Timothy, 5th chapter, 14th verse, says, "I will, therefore, that the younger women marry, bear children, guide the house," &c. Now, the relative numbers of the sexes, in Britain, preponderate in favour of the female portion; therefore, this counsel cannot fully apply to Britain's daughters in our day: neither can it be said of them that "marriage is honourable in *all*," providing no man is permitted to have more than one wife. And if this counsel will not apply to the people of our own day and country, it is quite probable that the same difficulty presented itself anciently, and if so, some of the primitive Saints must have taken more than one wife, or Paul's counsel was not complied with.

I have thus shown that Polygamy is a principle of the everlasting Gospel, and that consequently the New Testament favours it. I will proceed to show that it has been foretold that this principle should prevail on earth, in the Church of Christ, in the last days.

Isaiah, in his 4th chapter, speaking of the work of the Lord in the last days, says, "And in that day, seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only, let us be called by thy name, to take away our reproach." Now, I have before stated, that the "reproach" of a woman in Israel was, being childless, and thus failing to answer the purpose of her creation. Elizabeth, the wife of Zacharias the Priest, and the mother of John the Baptist, was for a long time barren; but, according to the promise of the Lord, she eventually bore a son, and she said, "Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men."—Luke i, 25. When Rachel, Jacob's wife, gave birth to a son, after many years of barrenness, she said, "God hath taken away my reproach."—Gen. xxx, 23. When Jephtha's daughter knew that she was devoted to be sacrificed to the Lord, in consequence of her father's rash vow, she besought him to allow her to go up and down among the mountains two months, not to bewail that she was to be sacrificed merely, but to "bewail her virginity," or, in other words, to lament that she was about to be cut off in the flower of her youth, without having the privilege of obeying the great law of increase.—Judg. xi. David, speaking of the Lord's anger upon Israel, says, "The fire consumed their young men, and their maidens were not given in marriage."—Psalm lxxviii, 63. And, again, he says, "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them."—Psalm cxxvii, 3, 4, 5.

It appears, then, that in the last days the numerical relation of the sexes will be so disproportionate that seven women will gladly cling to the skirts of one man, that he may perform the duty of an husband unto them all, that the reproach of not fulfilling the great end of their creation may not cleave to them. And if the man object to their suit upon the plea that he would be unable to sustain such a household with their offspring—sooner than endure the reproach of being childless, the women will proffer to eat their own bread, and wear their own apparel, if he will only allow them to be called by his name, &c., and so belong to his house. Now, the men who are to do this are not to be wicked men, for the third verse of the same chapter says, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

What is to cause such a wonderful disproportion in the numbers of the two sexes in the last days? Isaiah, in his twenty-fourth chapter tells us. He says, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." According to this, the majority of the inhabitants of the earth in the last days, will be so wicked, that they will be destroyed by the judgments of the Lord, and but "few men left." Isaiah did not say that there would be but few *women* left, but he said there would be but "few *men* left." You may say that the term "but few men left," is used by Isaiah in a

general sense, in the passage in question, and signifies there will be but few of the human family left, and consequently the presumption that many women will be left cannot be entertained. But the inference that many more women than men, will be left, can with propriety be drawn from that passage, when we consider that the passage concerning the seven women clinging to one man refers to the latter times, when the judgments of God shall have swept through the nations, and laid their pride low. And Isaiah, in his thirteenth chapter, speaking of the same period, says, "And I (the Lord) will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. *I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.*" Now here it is evident that women will be more abundant than men; for if men are so scarce and precious, it must be in comparison of number with the other sex, for things or persons are called precious when the supply is greatly unequal to the demand for them. For further proof that the male sex will principally fall, see Zech. xiv.

I have now proved—though at much greater length than I at first anticipated—that polygamy or plurality of wives is pre-eminently a Scriptural doctrine—that it is a part and parcel of the Gospel of salvation—that the most noted righteous men in ancient days practised it, under the express sanction and appointment of the Almighty—and also that according to prophecy, the same principle must be again in operation in the latter times, when the earth shall be filled with the glory of God as the waters cover the face of the mighty deep. I now pass on to consider our second question.

(*To be continued.*)

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1852, 10 A.M.—PRESIDENT BRIGHAM YOUNG, PRESIDING.

(*Continued from page* 133.)

October 7.

Conference called to order by President Kimball, 20 minutes to 10. Choir sung a hymn. Prayer by Elder Phinehas H. Young. Singing.

Elder HYDE remarked that it is necessary that the Saints should use their best exertions to preserve the perpetuity of both body and spirit, that they may perpetuate the works of the Father, for God works with the instruments which he has prepared for that purpose, and man has to perfect himself, even as God Himself is perfect. Man is the author of his own happiness or misery, and should therefore create circumstances to make him happy. Without the comforts of life, the tender woman herself can turn love into hate, as was witnessed at the siege of Jerusalem, when the woman ate the fruit of her own loins. Man must consult nature, and then all things glide smoothly along, when he can bless himself and others; but if he is pinched by want, he feels miserable.

This valley is pretty much all taken up in farms, and the wood all used up, which requires a man to be two days in getting a load of wood; and during that time a man often loses his cattle, which may destroy his neighbour's garden, and incur damages. Therefore it is best to go where neighbours are fewer, and get the best places for farms; you can there get a load of wood any morning, have your cattle on good range, and then you get the gifts of God by your own industry. In the country south, is plenty of room for the exercise of your energies. In Iron county they are beginning to make iron, and those who live there on the manufacture of the first stove or porridge pot, their names will be had in remembrance. And further, they have a whole mountain of brimstone, and all I have to say is, don't set it on fire yet, but let it remain till the Lord puts the match to it Himself, when He burns up the earth with fire. There is also plenty of wood, water, and grass,

and the word is, go south, and fill up the vallies, for if you don't, the persons now living in this valley will sell out, and go and take up those very choice lands. Who won't go south, where you can raise oranges and grapes? A man cannot starve to death on grapes alone; I have tried it myself, and want to have the privilege of trying it again. Then don't stay here, but go to the land of clover and grapes, and where you can get coal for the digging of it.

"Southward," then, is the word; for if you don't find a mountain of sugar there, brother Taylor is going south with his sugar manufactory, and where the sweet is, those who love sweet will go. "Southward, the tide of empire flows."

Never stay here, where your cattle pick up a spear of grass on one acre, and then go to another acre for another spear; but go south, where the grass is luxuriant.

Brethren and sisters, consult nature, get a good location—this is the counsel of the brethren, that you may be satisfied, and praise the Lord our God, and God shall reward you. Amen.

President KIMBALL said, many persons here try to keep their relatives here, but if they go to Iron county or Millard county, they fear they shall miss their sealings and endowments. I tell you no one will get them until they have proved themselves.

At Coal creek the people are mostly iron manufacturers, who are recommended to leave their farms, and go to their trade. In Millard county we travel 50 or 60 miles, from north to south, with scarce an end to it on the west, and that is the seat of government, where the Governor and his associates will go and dwell, at least part of the year. If you let the spirit of revelation control you a moment, you will see the necessity of what we say. It is only about 60 miles from Iron county where it is one continued summer.

It is the intention of building the wall round the Temple block, and then commence the fonts, &c. Do you want to see a Temple built? What do you say? If you want it, raise your right hands. [All hands up.]

We shall move to and fro in these vallies, and not live long in one place at a time—therefore, go South.

Elder O. Hyde then rose and presented the authorities for approval or disapproval, as follows:—

President Brigham Young was presented as the President of the Church of Jesus Christ of Latter-day Saints, also as our Prophet, Seer, and Revelator, and our leader in Israel, who was unanimously sustained, as also Heber C. Kimball and Willard Richards his Counsellors; and also brother Richards as Historian, and General Church Recorder.

Brother John Smith was sustained as Patriarch to the whole Church.

Orson Hyde was sustained as President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, were severally sustained as members of said Quorum..

John Young was sustained as President of the High Priests' Quorum; also Reynolds Cahoon and George B. Wallace his Counsellors.

Joseph Young was sustained as President of the Presidency of Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp as his associates.

Elder Clapp requested the privilege to speak to the Saints. He requested the Saints not to throw him away in their prayers to the Lord; and testified that God was in this work. He is living for God, and for an eternal exaltation; he has had dark clouds, and his spirits have been sunken; but he has never had a feeling of hardness to the Presidency or any of the authorities, and is determined to cleave to his brethren; yet he expects to have greater trials than this, for he has seen them in vision, and has faith in God to help him out. Said he, I want to live with this people, and die with them, and if I cannot have a place with this people, I wish to sink into nonentity—and then asked the forgiveness of his brethren—I am satisfied with the authorities of the Church as they have been voted; I have voted for them myself.

Choir sung a hymn. Benediction by Elder Joseph Young.

October 7, p. m.

President Kimball called the congregation to order, 20 minutes to 2.

Choir sung a hymn. Prayer by Elder G. A. Smith. Singing.

Elder EZRA T. BENSON then presented the remainder of the officers in the

Church, for approval, or disapproval, as follows:—

John Nebeker, as President of the Elders' Quorum; also James H. Smith and Aaron Sceva, his Counsellors, who were severally sustained.

Edward Hunter was sustained as Presiding Bishop to the Church; also Nathaniel H. Felt, John Banks, and Alfred Cordon, as Assistant Presiding and Traveling Bishops among the people.

Lewis Wight was sustained as President of the Priests' Quorum; also John Groves and George Dockstader, his Counsellors.

McGee Harris was sustained as President of the Teacher's Quorum; also Thomas B. Foy, and Reuben Perkins, his Counsellors.

Return R. Hill was sustained as President of the Deacons' Quorum; also Andrew Burt and Oswell Barlow, his Counsellors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and Edward Hunter, his Assistant Trustee.

Daniel H. Wells was sustained as the Superintendent of the Public Works, and Truman O. Angell as Architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Company, to gather the poor; also H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, W. Crosby, Amasa Lyman, Charles C. Rich, Lorenzo D. Young, Parley P. Pratt, Orson Pratt, and Franklin D. Richards, were severally sustained as his Assistants.

Daniel Spencer was sustained as President of this Stake of Zion; also David Fullmer and Willard Snow, his Counsellors.

Eleazer Miller, John Kempton, Heman Hyde, Wm. W. Major, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, William Snow, and Nathaniel H. Felt, were severally sustained as members of the High Council of this Stake of Zion.

President KIMBALL then presented the names of Orson Hyde, Wilford Woodruff, John Taylor, Ezra T. Benson, George A. Smith, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Jedediah M. Grant, and Benjamin L. Clapp, as Missionaries to preach the Gospel in the different valleys.

Also, David Fullmer, James W. Cummings, David Pettegrew, William Snow, Winslow Farr, Martin H. Peck, Lorenzo D. Young, Charles Dolten, and Levi Gifford, were voted to have missions to preach the Gospel to Israel in the valleys of the mountains.

Elder G. A. SMITH testified that this work is the work of God, and Joseph Smith was inspired of God to organize the Church of Jesus Christ of Latter-day Saints; for truth is mighty, and will conquer. We are almost a world by ourselves; we are a thousand miles from any other place, living amid snow-capt mountains, and surrounded by vast deserts; and whatever is brought here, is imported at a vast expense.

There exists in the mountains round Iron county, a sufficiency of iron to supply this mountain world with articles of iron; it is the most valuable metal, and with it power can be carried to an unlimited extent. Parowan is a very pleasant settlement, and has rather got the preference of any other settlement; the Indians there are generally inclined to be industrious, and the brethren there are first-rate men. At Coal Creek they have raised the best of crops; they cannot be beat for quantity or extent. The best iron mechanics are now engaged in farming, &c., which ought to be done by others, and they suffered to go to work at their own trade. The ploughs wanting at this present moment, if brought from the States, would cost us 90,000 dollars; yet, the iron, the coal, the timber, the fire-clay, are there, and you can do it if you have a mind to. You have to buy your soap, because you have not kettles to make soap in; and I fear not to say, that 3,000 kettles are wanted this day. Then go to work, patronize the iron company, and make your own soap. And at least 3,000 sets of cooking utensils are wanted by this community.

Iron is the sinew of power: of it your guns and your wagons are made; all the utensils in husbandry are made of iron; every saw-mill crank that has been made, has cost from 1 to 5 dollars per pound. Elder Benson paid some 500 dollars to make his crank; and the one at Iron

county cost one dollar a pound for manufacturing it. I invite all to go to Iron county, to increase the number, and strengthen the settlements there. I do know that the fences can be made cheaper of iron than they are now made of poles. Again, look at the tons of nails, door trimmings, &c., that are annually brought here, at an immense expense. Now, if we will lay hold of this branch of industry, we lay the foundation for our independence and wealth, and in five years we shall be richer than we ever were. Now, brethren, pass on to Iron county, and the blessing of God will go with you.

Z. SNOW. Brother George has rightly named his discourse, "a Gospel sermon for the salvation of this people." I challenge you to find a nation that can be called civilized, without those people manufacturing iron in some form or other; and we cannot sustain ourselves without manufacturing it. I pledge myself to pay 50 dollars a pair for the first 50 pairs of stockings that can be made without iron being used in their manufacture, in some manner.

I say, you have two choices, either to manufacture for yourselves, and be independent, or otherwise be dependent upon other countries, and never be able to rise in the scale of nations.

Choir sung, "The prodigal son."

Benediction by Elder W. W. Phelps.

October 8, 10 a.m.

Conference called to order by President Kimball. Singing. Prayer by J. M. Grant. Singing.

President YOUNG presented his views concerning the Kingdom of God on earth, which we have not space to report in this paper, but present one extract for the benefit of the public hands—to wit:—

A few words to the workmen on the Public Works. Brethren, you that wish to go to work, and that are already working on the Public Works, to you I will make a broad declaration; and I want it written down, and published in the *News*. From this time, you that are not willing to labour on the Public Works for the pay we get as Tithing, are at liberty to leave when you please, and never strike another blow. We want 200 workmen, who will work there for such pay as we get, and who will not push my soul out of me for Money, *Money*, MONEY, MONEY!

Choir sung a hymn.

Benediction by Elder Thomas Bullock.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 5, 1853.

THE GERMAN MISSION.—By the interesting communication of Elder D. Carn, our readers will learn that the Senators of the *free* city of Hamburg are by no means favourable to the spread of the Gospel in their midst. Elder Carn, it appears, has been eight times before the authorities for examination, &c., but has not been convicted of any offence against the laws of the land. The American Consul, Mr. Samuel Bromberg, exerted himself in an honourable manner in behalf of Elder Carn, in order to obtain, if possible, permission for him to continue to reside in Hamburg.

The government of the Hamburg Territory, is vested in a Senate, and Burgerschaft—an assembly of citizens, holding a certain amount of real estate. The Senate proposes the laws—the Burgerschaft votes thereon, by wards. The Senate is the executive and judicial power. All intercourse by foreign ministers or consuls, with the Senate, must be carried on through the Syndicus—equivalent to Secretary of State.

The United States Consul wrote to Syndicus Merck, December 22nd, stating that Mr. Carn had informed him that he (Carn) had been notified by Senator Gessler, by the authority of the Senate, that he must leave the Hamburg Territory, by a specified time. He (the Consul) believed that the only objection to Mr. Carn's residence in Hamburg, was his being a "Mormon," and propagating the "Mormon" creed. Mr. Carn was a citizen of a friendly power, preaching a doctrine or religious faith

that was not prohibited by the laws of the United States, and which had no tendency to endanger the public peace, welfare, or morality; and knowing of no law which would prevent him from unfolding his religious views, he thought the order for Mr. Carn's leaving should be rescinded, and that he should be permitted to reside in the city, so long as he peacefully attended to his calling.

It appears that the Syndicus laid the Consul's communication before the Senate, and the Senate informed the Syndicus that the government of Hamburg had the right to prevent the establishment of any community that it might deem dangerous to the well being of the territory, consequently it could not allow the establishment of a "Mormon" Church—whether composed of citizens of Hamburg or of friendly nations — neither could it permit any whom the "Mormons" might send, to reside in their midst, to make proselytes or spread the doctrines of a sect that the government of Hamburg did not recognize.

On the 28th of December, the Syndicus wrote to the Consul stating that his (the Consul's) note had been presented before the Senate, and that the decision of the Senate was that Mr. Carn could not be permitted to remain in Hamburg. The Syndicus also referred the Consul to newspaper accounts and public reports, shewing that the views of the "Mormons" were dangerous to the peace of every well ordered community, the brief history of the "Mormons" appearing to prove the truth of these accounts and reports, for wherever, in the United States of America, they established themselves in a body, they quickly came in contact with the authorities of the land.

On the 5th of January, the Consul wrote the Syndicus that he regretted that his application in behalf of Mr. Carns could not be acceded to by the Senate; that, whatever the authorities of Hamburg thought of the danger resulting from the spread of "Mormon" doctrines, he (the Consul) could say, that since the "Mormons" had removed to their present head-quarters in America, and were free from circumstances that produced trouble with the people that surrounded them, they had conducted themselves in a peaceful manner, and appeared as loyal as any other citizens of the United States. The Consul also requested that Mr. Carn might be permitted to reside in Hamburg, providing he engaged in no transaction that came in contact with the Hamburg law.

Receiving no reply to this note, the Consul wrote again to the Syndicus, on the 13th January, requesting a decision in the case, and stating, that Mr. Carn had received several notices from the police to leave, and that, on attending, by request, at the Pass Bureau, he (Mr. Carn) had been arrested on the 12th January, his person searched, and kept in confinement several hours.

On the 15th January, the Syndicus wrote the Consul, in answer, stating that Mr. Carn, by his own shewing, had no other business in Hamburg than to spread the doctrines of his religion; that he had been endeavouring to do this, both by preaching and by the press; that he and two other Mormons had translated and published the "Mormon Bible," and published four numbers of a "Mormon" journal; and that he had been successful in persuading some to embrace the faith in the city of Hamburg. The Senate, therefore, not being willing that "Mormonism" should prevail in Hamburg, could not grant a stranger residence in the city, whose object was to spread the "Mormon" doctrine. It would, therefore, be in vain for Mr. Carn to make any promise of abstaining from preaching, &c. The Syndicus apologised for the arrest and detention of Mr. Carn by the police, on the plea that he had been notified to leave the city, and had refused to do so. He stated that Mr. Carn was liberated on the police learning that the United States Consul had made further application on his behalf. The Senate had instructed the police to allow Mr. Carn eight days to wind up his affairs, and after that no further residence in Hamburg.

Elder Carn's letter tells the sequel of the matter, which was, that he left Hamburg for Altona, a seaport town on the Elbe, in Holstein, two miles west of Hamburg, having a population of about 27,000 inhabitants, where he has been successful in spreading the truth, and baptizing some into the Church. Thus, although the authorities of Hamburg are unwilling to allow the Gospel to be preached in their city, or territory, yet they cannot hinder it from spreading and taking root in other places; and we trust that Elder Carn may be mightily blessed of the Lord, that a great and effectual door may be yet opened for him and his co-workers to accomplish a great and a mighty work, in those regions of country where their lot may from time to time be cast.

DEPARTURES.—Elder Joseph W. Young, late President of the Preston Conference, and Elder Jonathan Midgley, late President of the Manchester Conference, with a company of 345 souls, under the Presidency of Elder Young, sailed on board the *Elvira Owen*, for New Orleans, on the 15th February. These two brethren have laboured faithfully in this land as ministers of the Lord Jesus Christ; now they have the privilege of going home to Zion, to help still further to roll on the work of the Lord, and build up and establish His Kingdom. By letter, from Elder Young, we learn that, when the steam-tug left the vessel, the Saints appeared comfortable and in harmony, having a good prospect of a pleasant voyage. One birth and two marriages had occurred on board, since their embarkation.

By letter, from Elder J. T. Hardy, we learn that Elders Canute Peterson and Eric G. M. Hogan sailed from Hull for Hamburg, on the 5th of February, on missions to Scandinavia. According to Elder Carn's letter, they left Altona on the 9th.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 127.)

August 21. Doctor Frederick G. Williams returned from Cleveland, and told us concerning the plague; and after much consultation we agreed that Dr. Williams should go to Cleveland and commence administering to the sick, for the purpose of obtaining blessings for them, and for the glory of the Lord. Accordingly, we (Joseph, Frederick, and Oliver,) united in prayer before the Lord, for this thing. Now, O Lord, grant unto us these blessings, in the name of Jesus Christ. Amen.

The same day the High Council of Zion assembled at the house of Lyman Wight; and Elder Simeon Carter and Amasa Lyman made a report concerning their mission to the Hulet Branch; that they found the Church willing to receive the decision of the last Council, respecting the false spirits, with which they have been exercised, &c.

John Corrill entered a complaint against Lyman Wight, for teaching that "all disease in this Church is of the devil, and that medicine administered to the sick is of the devil; for the sick in the Church ought to live by faith."

Elder Wight acknowledged that he had taught the doctrine, and rather believed it to be correct.

The President decided that it was not lawful to teach the Church that all disease is of the devil; but if there is any who has this faith, let him have it to himself; and if there are any who believe that roots and herbs, administered to the sick, and all wholesome vegetables which God has ordained for the use of man—and if any say that such things applied to the sick, in order that they may receive health, and this medicine is applied by any member of the Church—if there are any among you that teach that these things are of Satan, such teaching is not of God.

On the 23rd of August, a Council convened for the purpose of hearing the resolutions designed for the *Star*, which were

to be drawn up by Elders O. Cowdery, T. Burdick, and O. Hyde, on the subject of the difficulty existing between President Joseph Smith, jun., and Sylvester Smith.

Elder Reynolds Cahoon, presided in consequence of the ill health of Bishop Whitney.

The following preamble and resolutions were read and adopted, to wit:—

Whereas a report having come to the knowledge of the Church in this place, concerning the conduct of President Joseph Smith, jun., relative to his proceedings during his late journey to and from Missouri; and whereas said report is calculated to create an unfavourable influence as regards the moral character and honour of our brother, it becomes necessary for us to investigate the matter, and report the same to our brethren abroad: Therefore,—

Resolved: That after hearing from the mouths of some, that a suspicion rested upon their minds relative to the conduct of our President, as regards his honesty and godly walk, we have investigated his whole proceedings by calling upon those who accompanied him to and from Missouri; and we are happy to have it in our power to say, to our brethren abroad, one and all, that we are satisfied with his conduct, having learned, from the clearest evidence, that he has acted in every respect worthy his high and responsible station in the Church; and has prudently and cautiously preserved the good of this society at large, and is still worthy of our esteem and fellowship, and that those reports could have originated in the minds of none, except such as either from a natural misunderstanding, or a natural jealousy, are easily led to conceive of evils where none exist.

Resolved: That we say to our brethren, that while we are surrounded by thousands eager to grasp at a shadow, if they have a hope of turning it into a falsehood for the injury of the Gospel, we exhort them to be steadfast and immoveable in the truth, resting assured, that while they continue to walk in the Holy Covenant they have professed to embrace, that nothing can, in the end, operate against their good; and that, while wickedness abounds, as in days of old, the characters of those seeking the greatest good for their fellow men, will be shamefully traduced, and every act of their lives misrepresented, and a false shade thrown over their worthy deeds, calculated to create an evil prejudice in the minds of community, to prevent, if possible, the increase of light, the better to effect their own purpose, and keep men in error. We say, dear brethren, may peace and the blessings of our Lord Jesus Christ be multiplied unto you, through the knowledge of the truth, forever.

Resolved: That the minutes be signed by the moderator and clerk, and published to the Churches in the *Evening and Morning Star*.

REYNOLDS CAHOON, Moderator.
OLIVER COWDERY, Clerk.

We, the undersigned, members of the above-named Conference, for the satisfaction of our brethren abroad, feel it to be our duty to say to those with whom we have a personal acquaintance, that we were present during the foregoing investigation, and cheerfully concur in the spirit of the above minutes, and join in saying that we are perfectly satisfied, that whatever impressions may have gone abroad, or whatever may remain with any in this vicinity, relative to the conduct of our President, Joseph Smith, jun., we are certain (from evidence,) that he conducted himself, in all respects, as set forth in the resolutions of this Conference. We are induced to make these statements, that the innocent may not suffer wrongfully; and that the minds of our brethren and friends may be satisfied, that every appearance of evil is, in this place, searched out; and that nothing unbecoming a society of people professing godliness, is suffered to exist among them.

Ira Ames, Benson, Vermont.
Asa Lyman, Parishville, New York.
John Rudd, Springfield, Erie county, Pennsylvania.
Isaac Storey, Warsaw, New York.
William Burgess, Bolton, New York.
Jonas Putnam, Bolton, New York.
I. B. Bosworth, from the Church in Boston.
Roswell Evans, Waterford, Vermont.
John Smith, Potsdam, New York.
Orson Johnson, Bath, New Hampshire.
Oliver Higbee, Jamestown.
Almon Sherman, Pomfret, New York.
Jacob Bump, Silver Creek, New York.
Isaac Hill, East Liverpool, Ohio.
Lorenzo Young, the same.

The undersigned, members of this Conference, having accompanied President Joseph Smith, jun., to and from Missouri, certify that the above is a correct statement concerning his character and conduct.

Lyman Johnson.
Heber C. Kimball.

Brother Sylvester Smith objected against abiding by the decision of the former Council, and proceeded to justify himself in his former conduct; and after much discussion, the following resolution was offered by the Clerk, and passed by unanimous vote:—

Resolved: That in consequence of the stand our brother Sylvester Smith has taken against the former decision of this Council, that we judge him guilty of a misdemeanor, unbecoming a man in his high station, and except a humble confession be made to this Council, he stand rebuked, and disqualified to act further in his office in the Church, until he make proper satisfaction, or till a trial before the Bishop, assisted by twelve High Priests, can be had.

OLIVER COWDERY, Clerk of Council.

(*To be continued.*)

THE GERMAN MISSION.

OPPOSITION TO AND SUCCESS OF THE WORK — ELDER CARN EXAMINED BEFORE THE AUTHORITIES OF HAMBURG, AND ORDERED OUT OF THE CITY — BAPTISMS — EXTRACTS OF LETTERS FROM ELDER CARN.

Schleswig und Holsteinischer, Hof Grose Freiheit, No. 33, Altona,
January 27th, 1853.

Dear Brother S. W. Richards,—I now commence writing of the many difficulties that I have had to encounter of late.

After I came back from England, on the 20th of November, I went to the head police, and asked if all was right. He said, all was right.

On the 29th I received a notice to appear on the 30th, before the police secretary, which I attended to. He asked me if my name was Carn. I told him it was. Are you an Englisman or an American? An American, free born. How long is it since you came to Hamburg? I came on the 3rd of April last. Are you intending to stay here? I am. What is your business? A missionary to preach the Gospel. Are you a Mormon? I am. Were you sent by that Church? I was. Are you going any further over Germany? Not at present. Why don't you go to the nations that are not Christians? Because there are a great many in Hamburg that are not Christians, and want as much preaching to as the heathen nations.

He then asked me whether John Taylor and G. P. Dykes had left, I told him they had, and how long. Have you printed the *Book of Mormon* and the *Panier*, [which were then lying on the table] for sale? We have. What is the price of them? The *Book of Mormon* is two marks, the *Panier* three schillings; but sometimes I give them away. Have you circulated them? I have. Have you preached any? I have. Where? At Christian Binder's. What place? [I gave the number.] Has anybody joined your Church? Binder and his wife. Anybody else? John Berger. Where does he live? [I told him.] Are they going to America? I do not know. When people join your Church, do they not have to go to America? They can do as they please.

He then asked me whether it was our object to gather our people together until we get the number of citizens that it takes to become a State, and then separate ourselves from the United States Government. O! no, said I; have you never heard that we volunteered five hundred men into the service of our government in the time of the Mexican war? and that, after the country where we live fell into the hands of our government, we sent a memorial to Washington to be remembered as American citizens; whereupon they granted us a territory, and appointed officers accordingly? and that last year we had our member in Congress the same as other territories? I also asked him if he had not seen the account in the papers how we yearly celebrate the 4th of July, the birthday of our independence. No, said I, we don't want to separate ourselves from so good a constitution as that of the United States. He said, that was all.

In a few days after, John Berger was summoned to appear before the same man. He was asked his name and where he lived. Are you a citizen of Hamburg? Yes, for forty-five years. Do you belong to the Mormons? Yes, I do. Did Carn come to you to preach? No; I went to him. Have you meetings in your house? Yes. Who preaches? I generally open the meeting by singing and prayer. Is Carn there? Yes. Does he preach? Yes. Does he preach from the Bible, or the Book of Mormon? From the Bible. Does he preach the truth? Yes, the true Gospel. Have the people to go to America, or not? They can do as they please.

Many other questions of a similar nature were also put to him.

On the 7th of December, I was summoned to appear before senator Gossler on the 8th. I attended, but was not heard. On the 10th, I appeared before the senator. He informed me that the senate would not permit me to stay any longer in Hamburg. I asked him the reason. He said, because I made proselytes. I told him that was what I came here for. I then asked him whether it was contrary to their law. He was silent. I then told him that the senate would have to abolish their law, and make another, to prevent the people from believing the truth. He then told me that I could stay two weeks longer, by petitioning to the senate. I told him I did not know the senate, neither was it my business to see them; if I had broken the law, it was for him to see to it. I told him that I honoured their law, and did not infringe on their rights.

On the 22nd, the American Consul, Mr. Samuel Bromberg, petitioned the honourable Syndicus for my rights as an American citizen. On the 28th, he received an answer that I could not stay and preach or spread our faith and doctrine, for it was unlawful.

On the 2nd of January, I received a notice to appear before senator Gossler. I appeared—was not heard, but was requested to appear the next day. I appeared accordingly. After waiting two hours, I was called upon. He asked me why I had not left yet, I had told him that I was a law-abiding man. I told him I was, and had not yet broken their law. He then said, if I was not gone in twice twenty-four hours, the police should put me out through the gate of the city. I told him that I would see about it.

On the 5th, the Consul wrote to the Syndicus, and informed him that I would stop preaching if the senate would let me remain here. On the 7th, I received a notice for to appear on the 8th; accordingly I did. After three hours I was called upon. Senator Gater then said, he was sorry that I made so much trouble for them. I told them that I did not make them any trouble — it was them that made me the trouble; that I had subjected myself to the requisition of the senate; and that I had a right to stay, for the senate had granted me that privilege on condition of me stopping my preaching. He then said that he had it in writing that I should not stay, and in two days I should have to leave. I told him I would not, and then left him.

On the 11th, I received a notice for to appear on the 12th, at two o'clock. Accordingly I did. After I got there they arrested me, and then asked me if I had any money. I told them I had. They then told me they would put me in the best jail; so they took me to jail, and divested me of everything that I had in my pockets, kept me about three hours and a-half, and then took me back again to the police office, and set me free.

On the 13th, the Consul wrote to the Syndicus, to know why he had not received an answer from him, and also of my imprisonment and my troubles that I suffured. On the 17th, I received a notice from the Consul that I would have to leave in eight days; and on the day that my time was out, I got another notice to appear before the police officers, so that they might put me out; but I went out of my own accord, so that I can go back when I want.

January 28. I am well, and feel well. Notwithstanding all my difficulties, the Lord has blessed me. I have baptized two since I got my walking papers, and there are five more ready, but I must keep law, and work when I can. I am now in the tavern. I can stay three weeks, by having my name on the landlord's book. I have not yet got the "Voice of Warning" out, on account of the difficulty. No man can travel here without money, for we can not stay at a private house without having a card. Every man that keeps a stranger or friend over night is liable to pay five dollars; and if the officers find out that a stranger is without money, they will ship him off.

I have given you a short history of my difficulties. I have been eight times before the authorities of Hamburg. The American Consul did all he could for me.

The authorities are very suspicious of all strangers. It is expected that they will have another revolution by spring or next summer, and I am very willing they should.

My kind love to brothers J. Linforth and J. Jaques, and all the brethren from America.

February 11th. I received your letter of the 2nd instant. I am well by the blessing of God, and pray that you enjoy the same blessing. I am still here, in

Altona, and feel first-rate; the work is going on steadily. Since my last letter I have baptized five, and to night I am going to baptize four more.

A few days after the brethren [the American Elders] came here, a door opened about twenty miles from here; two men came to see me, and I baptized them both, and they went back rejoicing, like the eunuch of old. I sent brothers G. C. Riser and J. Secrist there. I have not yet heard from them.

Brother G. Mayer is here. If I can stay here we can do a great work; the seed is sown, and it breaks out on the right hand and on the left.

I see an account in the papers, that the different powers of Germany are going to suppress all other religions but Lutherism and Catholicism; the order is throughout Germany to increase their soldiery, and be ready for an attack any day.

This week the printer will get the "Voice of Warning" out. I am afraid when that begins to circulate it will drive me out of the country; but if they will drive me out of one place, it only puts me into another.

Brothers Hogan and Peterson left here on the 9th.

My love to you and all the brethren.

DANIEL CARN.

REFORM IN THE CHURCH OF ENGLAND.

A society consisting of a large number of influential clergymen and laymen, has been formed for the purpose of effecting a "thoroughly Conservative reformation" in the government of the Church of England. The principal objects sought to be accomplished are as follow:—That no clergyman shall hold more than one living, and that he shall be resident thereon; that every attempt to sell a presentation to a living shall be punished by confiscation of the said patronage to the parish, and every attempt to purchase a nomination shall be visited, on the clerical delinquent, by a deprivation of holy orders; that no clergyman shall fill the office of a civil magistrate; that all canonries, deaneries, and prebendal stalls be abolished, and their revenues applied to the general purposes of the Church, that the property of the Church shall be administered by a board of commissioners, composed exclusively of lay-churchmen, appointed by the Government, and subject, on all points, to the jurisdiction and investigation of Parliament; that patrons shall submit the names of six persons to the congregation, that one may be chosen therefrom as the incumbent—each of the six so nominated, to perform duty one whole Sunday before the election; that all livings now in the gift of the crown, bishops, and other church dignitaries shall be withdrawn from the same, and the future occupiers of the said livings be chosen by the communicant members of the congregation; that there shall be 100 dioceses, the same to be divided as equally as possible; that each diocese shall be divided into four districts, each district to be presided over by an arch-deacon, as an assistant bishop; that an annual meeting shall take place of the clergy and churchwardens in each diocese, in the proportion of one-half of each, presided over by the bishop to take into consideration the spiritual state of the diocese; a report of the same to be submitted to a general council of the church meeting, in June, every year, and consisting of the archbishops, bishops, and lay-delegates from each diocesan synod, who shall decide upon all matters of doctrine and discipline. It is also proposed that curates shall be paid £150 a year; country incumbents, £250 a year; town incumbents, £350 a year; archdeacons, £750 a year; bishops, £2,000 a year; the Archbishop of York £4,000, and the Archbishop of Canterbury £5,000 a year; that church-rates, marriage and baptismal fees, and Easter-offerings, be abolished; and that the bishops shall cease their attendance in the House of Lords. The new society is to bear the name of "The Ecclesiastical Reform League."—*Family Herald.*

VARIETIES.

A PAMPHLET has lately been published in France instigating Louis Napoleon to a war of extermination with England.

In America there are 350, and in England only 10, daily papers.

At Brandenburg, tiles are manufactured of green glass, about a quarter of an inch thick, which are said to answer the purpose of roofing very admirably.

Advices from California announce the arrival of forty or fifty "Mormons" at San Pedro, thirty-three of whom are reported as "Elders and Missionaries sent to Calcutta, Siam, Sandwich Islands, &c., to promulgate their peculiar doctrines."

A Member in alluding to a bill for the benefit of married women, before the Missouri legislature, asked if it would not be better for the members to do something for the benefit of single ladies, and not trouble themselves with other men's wives.—*American Paper.*

Telegraph from St. Louis to the Pacific.—A telegraphic line is proposed between St. Louis and San Francisco, via Salt Lake city. The projectors contemplate the construction of a subterranean line, with testing tubes every five, and working stations every one hundred miles throughout the route.

Marriage of Louis Napoleon.—There is a little incident connected with the marriage of the emperor, which has not been mentioned. When the emperor and empress were returning to the Tuilleries from Notre Dame, the huge imperial crown, which was placed on the top of the carriage, came against the *auvent* of the Pavillon d'Horloge, the principal entrance to the palace. The consequence was that the crown fell to the ground, and was broken to pieces. Louis Napoleon is said to be superstitious; and if so, he will hardly consider the omen a good.—Paris Correspondent of *Lloyd's News.*

A Mr. Van Hoogen, an adopted U. S. citizen, was at Coesfeld, Prussian Westphalia, in the latter part of December, 1852, when he was arrested on three or four frivolous charges, his property taken from him, and every line of his papers read by the police; he was then kept for seven days in a miserable, filthy hole, full of vagabonds, and swarming with vermin. In the end he was released, and told that the charges against him were not true. Mr. V. H. went to Hamburg, and made affidavit on the 7th of February, 1853, at the U. S. Consul office; his affidavit was at once sent to the U. S. Legation, Berlin, for them to obtain redress.

The Golden Age at Melbourne, Australia.—Murders, robberies, outrages of every kind, and the most suffocating over-population, are the main features of the golden age at Melbourne. It is said that the quietest and most peace-loving individuals in the community cannot now stir out of their houses after dark, without carrying with them the protection of revolver, dagger, or life-preserver. "A party of five or six armed bushrangers, actually, on a fine sunshiny afternoon, took possession of the public road leading from Melbourne to St. Kilda and Brighton, within three miles of the metropolis, and for upwards of two hours robbed every individual (upwards of thirty) who passed up and down the road; taking them afterwards into the bush, tying them together, and detaining them as prisoners, until they had brought their day's operations to a satisfactory conclusion."

Signs of the Times.—It cannot be disguised that a general spirit of disquietude is again beginning to manifest itself over a considerable portion of Continental Europe. Symptoms of a revolutionary character, have for some time past been very plainly exhibiting themselves in Spain, and within the last few days an actual insurrection has occurred at Milan. * * * On Sunday last, the very day on which the Milanese were resisting the brutal power of Austria, upwards of fifty gentlemen connected generally with the press of Europe, but not with that of England, were suddenly arrested at their residences in Paris, and thrown into prison, upon the pretext that they had spoken injuriously of the emperor and his bride. We are informed that this proceeding on the part of the emperor has excited an indignation, and a sentiment of disgust, infinitely stronger and deeper than that which has arisen from any preceding act of his arbitrary and despotic will. Even the gagged press of Paris has, upon this occasion, found men amongst its members courageous enough to raise a voice of protestation against a proceeding at once so odious, so tyrannical, and, as it appears upon investigation, so wholly unprovoked. Not a particle of evidence has been obtained to show that any one of the gentlemen so summarily arrested had ever offended in the way ascribed to him. Nevertheless, the greater number of them are still detained in prison.—*News of the World* of Feb. 13th.